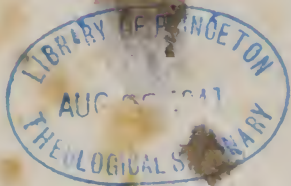
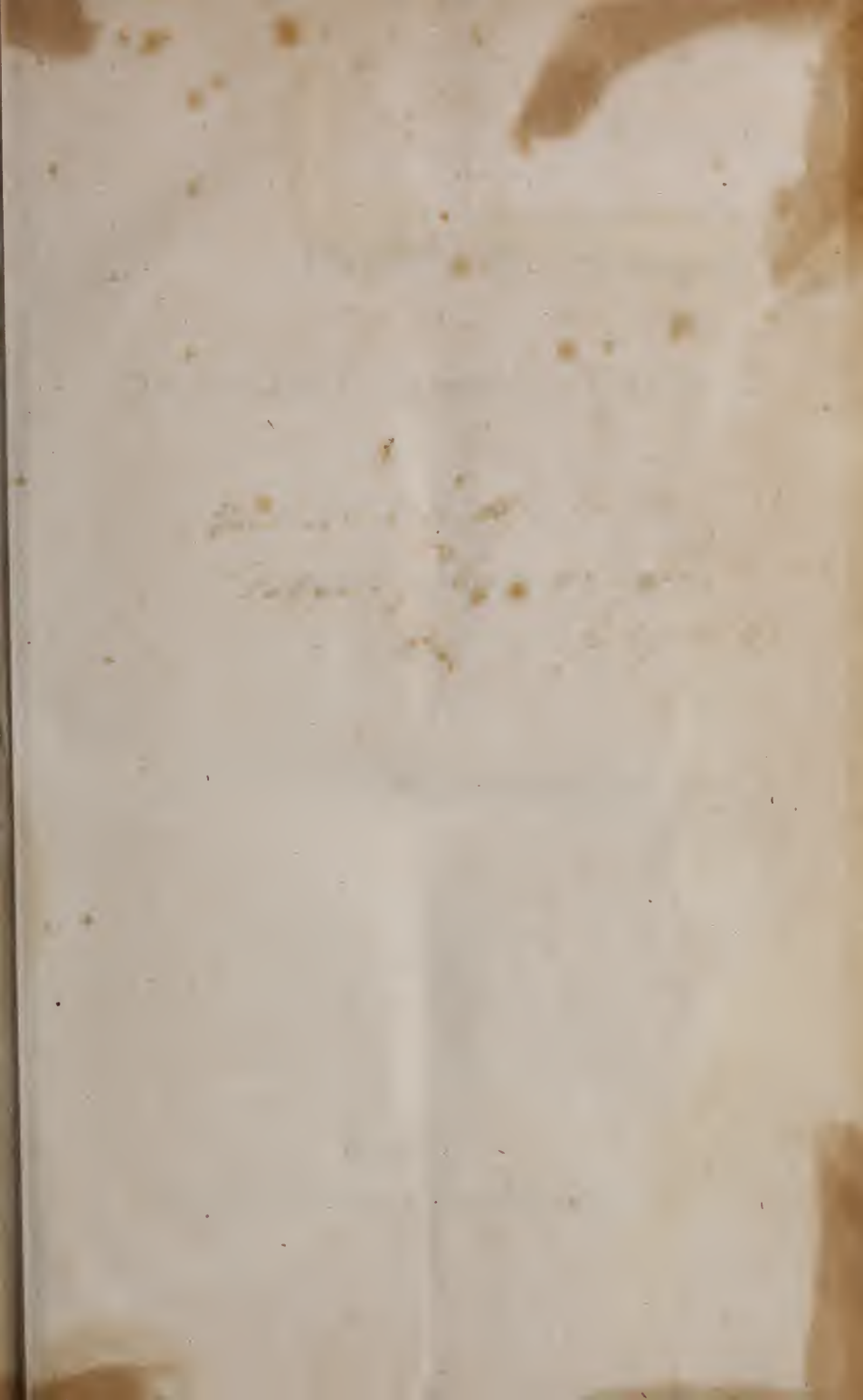




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BIOGRAPHICAL SKETCH OF THE REV. CLARK KENDRICK,
PASTOR OF THE BAPTIST CHURCH IN POULTNEY, VT.

[Concluded from page 38.]

PLEASANT as it might be to dwell upon the events of his private life, rich in interest and instruction as might be the topics it would furnish, yet we must leave these, to follow him in his entrance on a wider field, in which he was early called to appear as a conspicuous and active laborer. As we approach what may be more strictly styled the public life of Elder Kendrick, we feel deeply the difficulty of doing justice to this subject without a more comprehensive and minute detail than our limits will allow. Justice to his character requires a complete outline of the rise and progress of those plans of Christian benevolence in which Vermont has long been leagued with her sister states. The interval which elapsed between the commencement and the close of his ministry, cannot fail to strike us as an interesting and important era in the progress of Christianity, a period crowded with a series of events which are ushering in the glory, and spreading wide the triumphs of the church. To that period will the future historian of the church look back, as an era of a mighty moral revolution, an age in which all that was favorable in the christian system to intellectual cultivation, and benevolent enterprise, was called into vigorous and extensive action. Hence to those who seemed to stand on the boundary line between light and darkness—who, emerging from the apathy and prejudice that had withered the affections, and paralyzed the energies of the church, threw at once the influence of enlightened zeal and vigorous action into the stagnated spirit of the age—to those we look with the deepest interest as the means, under God, of originating and carrying forward this mighty moral regeneration. It was amid the very depth of the darkness that preceded this glorious dawn, that we find Elder Kendrick taking his stand on the walls of Zion. The cry of "Watchman, what of the night"—as yet met not the glad response, "The morning cometh."

MARCH, 1831.

We have observed that a complete view of the life of Elder Kendrick would require a sketch of the progress of the denomination throughout the state during the period of his ministry. We make this remark, not to arrogate to one all the honor of the labor; nor to detract aught from the merits of those whose hearts and hands were with him in sympathy and action. We are well aware how perfectly free was his own heart from the influence of jealousy and envy, how strongly he was attached to his brethren in the ministry, and how readily he accorded to them all deserved praise for their labors and successes. If then we make but brief mention of his associates in labor, the narrowness of our limits must plead our apology, for omitting what, under other circumstances, might be at once a duty and a pleasure.

One of the earliest objects that engaged his interest and labors was the Vermont Association, to which in 1800, while a member of Elder Warren's church, he had been appointed a delegate. He found it, at the time of his uniting with it, weak and distracted by divisions. Elder Kendrick immediately came forward as a mediator and a peace-maker. Peace and harmony at length smiled upon the meetings of the Association, and in that body he continued to the end of his life, enjoying the pleasures of Christian fellowship, and engaging with heart and hand in the promotion of Christian enterprise.

In this Association some measures were early adopted for the aid of Domestic Missions. The call was indeed loud and pressing from regions even in their own vicinity. The northern parts of Vermont and New York, and the British Provinces, presented the melancholy spectacle of vast districts where scarcely a church or minister was to be found. With more immediate reference to these regions, the Association as a body, and some of the churches individually, had been in the practice of making small annual contributions. It is not until the year 1812 that we find a Missionary Society formed in Vermont. Previous to this period, however, Elder Kendrick had made a number of missionary tours into various parts of the above-named districts. His first tour was made in the summer of 1808, under the patronage of the Baptist Missionary Society of Massachusetts, when he spent three months in visiting the churches in Upper Canada.

In this excursion he was accompanied by his cousin, the Rev. Nathaniel Kendrick, who was then preaching in Lansingburg, N. Y. They had been intimate in early life, and their youthful attachment had been cemented by the highest and purest principles on which friendship can be founded. They had drank deeply into the same spirit, and had consecrated their lives and labors to the same sacred and sublime employment. United in their views of christian duty, and of the means to be employed for the diffusion of christian influence, they went forward with a harmony of action that knew no discord; and an union of feeling, and a warmth of friendship, which time and distance could not diminish. From the commencement of their ministry they were united in their views and measures: and when Elder N. Kendrick removed to Hamilton,

N. Y. and there engaged in the establishment of the Institution in which he has since discharged the duties of Professor of Theology, he still found in his early friend an enlightened and zealous coadjutor. Of that friend he has been called to mourn the departure; and a discourse which he delivered in the chapel of the seminary, on the occasion of his death, and that of the Rev. Obed Warren, is deeply graven on the hearts of many, whose overflowing tears at that time attested their heart felt sympathy with the feelings of the speaker.

We trust we may be pardoned for thus pausing a moment to indulge the recollections which the connexion of these two names awakens.

A number of missionary tours after this were performed by Elder Kendrick. In 1810 and 12 he made short excursions into the northern parts of Vermont and New York, and on the borders of the Canadas. In 1813 he visited the western part of New York, and while engaged in this Mission, from the constancy of his labors and the severity of the season, his health received a shock from which it never recovered. One short tour which he made the following year closed his labors as a missionary. Of most or all of these excursions his journals are yet remaining, and they give the strongest testimony to the warmth of his zeal, and his faithful and indefatigable industry. Nor yet did he decline in zeal, or relax his labors. A more extended plan was now going into operation, in whose origin and promotion he was actively enlisted.

It is well remembered how strong a sensation spread through the country, when in 1813 Mr. Rice returned from India. The dormant energies of the denomination were aroused to the subject of Foreign Missions. Awakening at once as from a long deep slumber, the churches throughout the Union turned their ears to the mighty cry, that was rising from the perishing millions of the Heathen world. Vermont heard the call; and immediately after the formation of the Baptist General Convention for the promotion of missions, led on by her leading ministers, was enlisted in its support. An auxiliary society was formed, of which the Rev. Henry Green of Cornwall was President, Rev. Clark Kendrick, Vice President, Rev. Nathaniel Kendrick, then of Middlebury, Corresponding Secretary. The affairs of the Domestic Missionary Society were managed by the same board. The sum of \$100, paid annually, gave each society a seat by delegation in the Convention; and though the expenses of the war had here, as elsewhere, been deeply felt, yet the sum of one hundred dollars annually, often one hundred and fifty, and sometimes of two hundred dollars, was transmitted to the general treasury by the Vermont society. Large appropriations were also made annually to the cause of Domestic Missions. Upon the removal of Elder Nathaniel Kendrick from Middlebury in 1817, Elder Clark Kendrick was appointed Corresponding Secretary, which office he retained till death.

While thus actively engaged in his public labors his constitution was gradually giving way. A disorder which affected his head was increasing, and also preyed upon his spirits, rendering him at

times gloomy and dejected. Yet he lost none of his usual interest and activity in the promotion of the general interests of the church. One subject more especially, which had long occupied his thoughts, begun toward the close of life to engage his solicitous attention. This was the education of the rising ministry. He had felt in his own case the need of such facilities for improvement as a theological school might have presented. He had also watched with intense interest the general movements of Zion. The extensive and increasing diffusion of learning and intelligence—the immense plans that were in formation for the spread of christian influence—the advancement of the denomination in respectability and numbers—all called loudly for a ministry adapted to the increasing necessities of the church—a ministry that might go forward to occupy the immense fields that were opening on every side—a ministry that might lead and not retard the advancing spirit of the age. Influenced by these views, he associated with himself a few whose sentiments accorded with his own, and proceeded with them to form a society, styled the Baptist Education Society of the State of Vermont. Of this Elder K. was appointed President. Its immediate object was to support indigent young men who were called to preach the gospel.

Elder Kendrick, uneducated himself, yet clearly saw the importance of education; and while he deprecated the introduction of science without piety into the sacred desk, he yet saw in her, when rightly employed, a powerful handmaid to true religion. If learning had been made the champion of infidelity, he felt that it was therefore not of less, but of more importance, that it should be made to subserve the interests of vital piety; and that thus irreligion should be assailed by the same weapons with which it had attempted to maintain its own ascendancy. He accordingly went forward in his new work with an ardor which no obstacles could check, and no difficulties discourage. The number of his associates increased, and every step strengthened their cause. Elder K. was appointed their agent to visit the churches, and procure funds. The Society had been constituted previous to the year 1817, and in 1820 they were contemplating the establishment of a school, when a change of measures was deemed expedient.

An almost simultaneous movement had called into action, and for a similar purpose, the Baptists of the central and western districts of the state of New York. In Sept. 1817, they formed a society for a purpose similar to that of the one in Vermont, and immediately proceeded to take under their patronage, and aid in supporting, young and indigent candidates for the ministry. These they maintained at different institutions until the year 1820, when the number of beneficiaries having increased to about 12, they opened a school in Hamilton, Madison Co.; small indeed in its commencement, but for whose enlargement they trusted, under the favor of Heaven, to the liberality of the denomination. While on an agency in New York, soliciting aid for his own institution, Elder Kendrick received a proposition to relinquish the design of opening a school in his own state, and unite the exertions of the

Vermont with those of the New York society in support of that established at Hamilton. As soon as he returned, he laid the proposal before the board, expressing, at the same time, his own cordial concurrence in the measure. The plan was readily acceded to. Elder Kendrick was appointed to transact the business on the part of the Vermont society, and an immediate combination was effected. In no act of Elder Kendrick's life do we discover more clearly the predominating influence of liberal policy and disinterested motives, than in that which we have just related. Poultney was the place where their contemplated Institution would probably have been located; and active as he had been in originating and promoting the object, well might he look forward to an immense influence which, through that Institution, he himself might exert upon the public mind. Yet all such influence he cheerfully renounced—from all such selfish views he was wholly free—and acting solely for the general interests of Zion, he was ready to turn his own influence into any channel by which these interests might be most effectually promoted. From long and mature reflection, he had become convinced that a concentration of effort would enable the denomination to accomplish far more than could possibly result from divided exertion. Cheerfully therefore, unhesitatingly, and unreservedly, he transferred the whole of his influence and labor to the support of the infant institution. Those who were intimate with him well remember how ardent were his feelings in relation to this subject. He saw in this combination the most auspicious promises of ultimate success. Its distance from his own immediate sphere of action and influence lessened not his joy, and excited no regret. Provided it could accomplish the great objects for which it was established, he felt fully satisfied, wherever might be its location. Having been thus active in effecting the union of the two societies, he now became equally so in supporting the common object of their exertions. He was appointed general agent of the society for the State of Vermont, and continued to discharge the duties of that appointment till his death.

During the remainder of his life, he continued to watch with the deepest interest the progress of this growing Institution. He witnessed with the utmost satisfaction its advancement in numbers, in means of instruction, in influence, and in the favor of the people. Although at his death the Institution, compared even with its present situation, was in the infancy both of its existence and its usefulness, yet he lived long enough to feel a well grounded assurance, that his most sanguine anticipations would be realized. In the June of 1823, nearly a year before his death, he visited Hamilton; and attended the examination of the school, the exhibition of the graduating class, and the meeting of the board. In an address to the board at that time he expressed the most animated interest in the affairs of the Institution. Upon his return, he assembled the people of his charge, and gave them an account of its progress, prosperity, and prospects.

We have now followed Elder Kendrick through the course of his public labors. The purposes for which he had been called

into action were well nigh accomplished, and his Master was about to call him to his reward. The grand missionary system had gone up over the breadth of the land; and his own State formed a link in the chain of its well concerted plan and efficient operations. The Association with which he stood connected, was large and flourishing. The Institution which had enlisted the fervor of his soul, was rising under the happiest auspices—the church over which he presided was walking in the unity of the spirit—himself beloved and esteemed—his counsel sought, and his influence widely felt—well indeed might he say with the aged Simeon, “Lord, now lettest thou thy servant depart in peace.” During the latter part of his life he was strongly impressed with the conviction that his stay on earth was short; with this conviction came an increased solemnity in his general manner. His preaching, always weighty and solemn, became still more pointed and practical. His exhortations, always affecting, were now uttered with the overwhelming force, and melting tenderness, of one who felt himself on the borders of eternity. The objects that might once have delighted and amused, had lost their power to charm, and the solemn realities of an invisible world, revealed to the eye of faith, were fast loosening the cords that attached him to earth, and preparing him for his departure to the land “from whose bourne no traveller returns.” His sun of life was going down, and as it approached its setting, it shed around it a milder and more hallowed radiance.

His health during the winter preceding his death was visibly declining. The disorder in his head had increased, and was attended by a dizziness that sometimes almost incapacitated him for his public labors. He continued however to discharge them, until about three weeks before his death, when his increasing illness forced him to discontinue them. Still no immediate danger was apprehended, and his friends fondly hoped that the return of spring would bring the restoration of his health. He continued with little or no alteration, until the Wednesday evening preceding his death, when he was attacked by a paralytic shock which annihilated all hope of his recovery. Conscious that his departure was at hand, he called his family around him, and prayed for them—for himself—for the church—and for the world. He closed by saying, “the prayers of David, the son of Jesse, are ended.” His labors on earth were closed; and having withdrawn his mind from its concerns, he was patiently waiting his Master’s call. He lingered through the Sabbath following; and at twelve o’clock at night he requested to be placed in a chair—No sooner was it done, than his head fell back, and without a struggle or a groan he expired.

How beautiful is the death-bed of the Christian! To the grave he looks forward as the resting place of a night, and death he regards as but a passage to eternal bliss. His was not indeed the rapture that often animates the heart, sparkles from the eyes, and bursts in accents of praise from the lips, of the dying saint. But the holy love that casteth out fear—the glowing hope that takes its sting from death, and its darkness from the grave—the unshaken

faith that has fast hold on the throne of God—all were his. With "his loins girded about," and his "lamp trimmed and burning," he was waiting for the coming of the Bridegroom, and was ready, though he should come at midnight, to go forth and meet him. And at midnight he came. It was in the deep stillness of the twelfth hour, that his Master's voice reached his ears;—it was while the veil of darkness hung deep and heavy on the world, that his spirit past gently and silently away; and stood disembodied and redeemed amid the splendor emanating from the throne of God.

He died Feb. 29th, 1824, in the 49th year of his age. On the following Thursday his funeral was attended, and a discourse was delivered by the Rev. Mr. Dillaway of Granville, from the words that closed his last earthly supplication, "The prayers of David, the son of Jesse, are ended."

Spontaneous and deep was the burst of grief that followed his departure. His sun had sunk from the zenith of its course. A life of active and still increasing usefulness had at once and forever terminated. The devoted Pastor—the admired Preacher—the revered Christian—the ardent Friend, had gone. The voice of woe that arose above his tomb, met a deep response from every quarter of the State, and his fall was mourned as that of "a great man in Israel."

In reviewing the life of Elder Kendrick, it cannot fail to strike us, that the circumstances in which he was placed give to the development of his views, and the features of his character, a peculiar interest. We must remember that he came upon the stage thirty years ago—that the missionary system had not then been formed, whose harmonious and efficient operation is fast banishing the influence of apathy and prejudice—that the benefits of education were not then, as now, widely diffused, and universally acknowledged. This we must remember, before we can fully appreciate the intellect, zeal, and activity that could comprehend the nature, awake to the importance, and go forward in the promotion, of these objects. It is easy to sail with the current of popular feeling; but to set it flowing, or to change its direction, marks the possession and exercise of the highest intellectual and moral endowments.

These views we deem necessary to be taken, in order to form a proper estimate of the powers of Elder Kendrick's mind, and of the credit due to his religious policy. His youth, too, we have seen, was deprived of the advantages of education. He had never trodden the walks of academic and collegiate learning. He had to struggle with those embarrassments with which the wisdom of Jehovah often leaves his children to contend; that his own strength may be made perfect in human weakness, and the agency of his Spirit be more readily seen and acknowledged. Yet the height which he reached in influence and usefulness, was owing not more to the activity of his life, than to the vigor of his intellect. His mind was a mine of native richness, and possessed a rare combination of high qualities. Quickness of perception, clearness of judgment, vigor of imagination, retentiveness of memory—all pos-

sessed in an uncommon degree—furnished a soil which would have repaid an hundred fold the labor of early cultivation. Some minds though deep are slow—others are quick, yet superficial; but he combined the quickness of the one with the depth and soundness of the other. Rapid in deliberation, his views were yet correct and comprehensive. Quick in decision, his decisions rarely proved erroneous. The productions of his intellect, like the plants on the stony ground of scripture, sprang up in an hour: but unlike them they did not in an hour wither away. Rapid in their growth, when it would seem that they could have attained their infancy, they had reached the vigor of manhood, and the maturity of age. Upon such a mind what might not have been the influences of education? If, deprived of its advantages, he reached a high eminence, early and ample culture might have fitted him for a sphere of no ordinary extent and elevation.

Though limited in his early attainments, mental idleness was no feature of his character. An inextinguishable thirst for knowledge marked the earliest development of his faculties, and followed him through life. Amid the variety of his public duties he found time to improve his understanding, and enlarge his knowledge by various and extensive reading. Upon a great variety of subjects he had acquired a rich fund of valuable information. Above all, he studied the scriptures. To these, as to the wells of salvation, he resorted for the waters of life. His conversation abounded with illustrations drawn from the sacred writings, and he often and happily applied their language at once to prove the truth and enforce the expression of his sentiments. The estimation in which his attainments and mental powers were held, is sufficiently manifested by the fact, that he received in 1819 the honorary degree of A. M. from the corporation of Middlebury college.

His pulpit talents were of a high order. His style indeed was not polished; nor were his discourses embellished with the rhetoric, and fraught with the learning, which the educated theologian can bring to the illustration of the doctrines of the gospel. Yet his style was characterized by energy and strength, and the strain of his eloquence was deep, vigorous, and fervid. The conceptions of an original mind were often illustrated and enforced by the results of considerable research; and his sentences received point and energy from some happy scriptural quotation. His discourses, flowing from a mind richly imbued with the truths of the bible, were steeped in its spirit, and abounded with its language. His preaching was not however uniform in its character; but sometimes fell below, as at others it rose above its ordinary strain.

His manner added much to the effect of his pulpit exhibitions. It was the manner of one who felt the sentiments he was expressing. His language came from the fulness of his heart, and he spoke with sincerity and earnestness. Appointed in 1817 to attend at Montpelier, as chaplain of the Vermont Legislature, his pulpit exhibitions were there received with high marks of approbation.

We have seen that his life was eminently active; and this activity was at once the effect and evidence of the expansion of his views

and the fervor of his zeal. Called to occupy an important station on the walls of Zion, he was ever at his post; and whenever a breach was made he was there to repair it; and in every plan of Christian benevolence and enterprise, he was ready to enlighten by his counsel, and aid by his exertions. Placed in a situation that required the combination of enlightened views, extensive influence and vigorous action, he was not found wanting. He was above the influence of local or selfish views; and no feelings of jealousy or envy could prevent him from aiding to extend to others the privileges that had been denied to himself. Few men have been more active than Elder Kendrick as a peace-maker among the churches. Rarely was a council called, in whose proceedings he was not invited to engage; rarely did a difficulty occur, in whose adjustment he was not active. For services like these he was eminently qualified by his plain and practical good sense—by his ability to unravel an intricate web of error—by his faithfulness in probing the wound, and his skill in applying the remedy. The churches of Vermont yet retain in grateful remembrance the sympathy which he manifested in their afflictions—his judicious efforts—and his persevering ardor.

But much as he loved peace, he was never willing to purchase it at the expense of truth. Sound in the faith, and strictly evangelical in his sentiments, he labored to preserve the purity of the church, both in principle and practice. In his opinions he was firm and decided; and no respect which he might feel toward others, either as men or christians, could lead him for a moment to countenance error, or cease contending “earnestly for the faith once delivered to the saints.” Especially those sentiments which he deemed to strike at the distinguishing doctrines of the gospel and the power of genuine piety—the sentiments which divide the work of grace between God and the sinner, and elevate the one at the expense of the sovereignty of the other—these he met and combated in all their forms, and in every situation. Often called upon by a sense of duty to appear as the champion of truth, he displayed in controversy equal zeal and ability. Clear in conception, and accurate in discrimination, he exposed at once the delusions of error and the wiles of sophistry. His conduct towards his Congregational brethren was mild and conciliating, yet firm and decisive. Entertaining a thorough conviction of the correctness of the distinguishing sentiments of his own denomination, no charity towards them as Christians could lead him to swerve “from the holy commandment” which the Saviour had given. The subject of open communion was much agitated around him; and the opinions of the Baptists on this subject had here as elsewhere subjected them to the charge of an illiberal, unchristian spirit. To show the injustice of these aspersions, and to refute the arguments on which they were founded, Elder Kendrick wrote a pamphlet entitled “Plain Dealing.” Originality of mind, strength of reasoning, and much shrewdness both in thought and expression, abound on every page.

But if the powers of his mind, and the services of his public life commanded admiration; in the qualities of his heart we find no less that was amiable and attractive. Beautiful in its integrity, its simplicity, and its purity, is the christian character; and with these qualities that of Elder Kendrick was richly endowed. Deeply and generally beloved, he rarely made an enemy, and never, we believe, harbored enmity against others. Good will to all was inwrought into the texture of his soul, and formed the animating and pervading principle of his life and character. He looked not upon the world with a cynic's eye. He regarded it as a theatre for the active exercise of all the charities of human sympathy, and christian benevolence. There was a warmth, a freshness, and a tenderness in his feelings, which the cold influences of the world could not diminish. A living fountain, they often overflowed; and whether in the transports of joy or sorrow—in the delight of renewing a long-suspended friendship—in sympathy with others—or in the deep feeling and acknowledgment of his own unworthiness—his heart was often dissolved and melted into tears.

Ardent in his feelings, he was ever ready to express them. He threw open the portals of his soul, and all who would might enter. Yet, though he bestowed upon all his kindness, he did not lavish upon all his confidence. With the guilelessness of the dove, he combined the wisdom of the serpent. His character presented the happiest union of ardent feeling with correctness and coolness of judgment. It is in this combination of qualities apparently incompatible, that we find the secret of his uniform success in his intercourse with the world. It was this which, even amid the severity of reproof, rarely failed to inspire confidence and secure favor. He was pained to witness the faults of his brethren both in the ministry and the church; and was ready, when the interests of Zion required it, to apply the necessary correctives. Yet his remarks were kindly received, even though they might fail in their effect; for the coolness of his judgment tempered the ardor of his feelings, and the kindness of his disposition softened the severity of censure. Humanity indeed is stamped with failings; and among those with which he had to struggle, was his native impetuosity of spirit. Yet combined as it was with the utmost integrity and tenderness, it formed one of the ingredients in whose union we are generally to look for the brightest specimens of human excellence. Such a man may, indeed, by the ardor of his soul, be sometimes hurried too far; but his good sense will soon enable him to see the wrong, while the rectitude of his heart will lead him to a speedy reparation of injuries, and acknowledgment of error.

He possessed a profound knowledge of human nature, not merely an acquaintance with its principles in the abstract, but that insight into character, that enabled him successfully to deal with it. While he practised no artifice himself, no artifice in others could elude the vigilance of his observation, nor the folds of hypocrisy baffle his penetration. He saw at once the strength and the weakness of those with whom he was dealing. His sagacity detected

all petty arts of dissimulation or flattery that might be practised upon him.

Equally correct was his estimate of mental excellence. No man turned with more disgust than he from the gaudy ornaments with which ambitious ministers sometimes decked their discourses; and his ready wit often displayed itself in the keenest castigation of such pompous efforts. He judged accurately of the talents of young ministers. He knew when to repress and when to inspire confidence; and his judicious advice, dictated by truly paternal feelings, was often bestowed upon his younger and inexperienced brethren.

Amid all his labors and successes he was looked up to as a father and leader, and he never manifested any elation of spirit, but was meek and child-like to the last. He ever retained the deepest sense of his own unworthiness; and made the Saviour his hope, his trust, and the rock of his salvation.

It were interesting to follow him in the discharge of his pastoral duties—to trace the means by which, under God, he raised a small and feeble church to be one of the largest and most flourishing in the state. This however our limits forbid; and we can only state, that the large additions made at different periods attested his faithfulness; while the harmony that marked the movements of the church bore witness to his skill as a counsellor and leader. In religious meetings he was deeply solemn—in his pastoral visits sympathetic and affectionate. He loved his people; and in return was beloved by them with a warmth and constancy of affection, which a minister rarely experiences.

In individuals situated as he was, it often happens that the gentler virtues of the man disappear amid the sterner qualities of the leader. But to him this principle cannot be applied. Admired by all, he was most beloved by those who knew him best. It was at his domestic fireside, and amid the circle of his family and friends, that the engaging qualities of his mind and heart were most conspicuous. There the kindness of his feelings overflowed. There the fervor of his piety threw its holy lustre over his character; and when he called his family around him for the morning or evening sacrifice, fancy might well deem that in his tall and reverend form—in the thin locks which were early bleached by disease and care—in the devout solemnity of his manner—she could trace no faint resemblance to one of the patriarchs of Israel.

In this attempt to sketch the life and character of an active minister of Christ, far be it from our hearts to make an exaggerated estimate of his merits, or to represent him as a perfect model for imitation. His imperfections were doubtless numerous, and far from trivial. We have spoken of the ardor of his temper; and aided as it was by bodily infirmity, it sometimes rendered him irritable, and at others betrayed him into unseasonable levity. But replete as was his life with active labor, we feel no fear of having given too high a coloring to the picture. Our apprehension is, that, interwoven as was the whole course of his ministry with the promotion of plans for christian enterprise, we have failed in present-

ing a just outline of a career so fraught with activity and usefulness. Time in his flight is yearly and daily developing the importance, widening the influence, and diffusing the rich blessings of those measures which he was instrumental in originating and promoting. True indeed he dwells no more on earth, but his name and memory still remain to cheer the hearts, and animate the labors of his brethren and successors. "His prayers are ended"—changed, as we trust, to those songs of praise, that echo from the harps of the redeemed in heaven.

ON THE FREQUENT REMOVAL OF MINISTERS.

Mr. Editor,

IT is an acknowledged maxim, *that experience makes perfect*; and perhaps in no department of life is it better tested than in the relation between minister and people. Notwithstanding these correct premises, we often witness a violation of them in the frequent dissolution of the ordination and installation ties in the Baptist communion. Without the regularity of the Methodist circuit system, our churches and ministers seem frequently to have adopted their mode of change. Indeed, to such a degree is this carried, that installations have sometimes become an unmeaning ceremony. We have evidently gone to the extreme of the old Congregation law—*settlement for life*. Although my republicanism, Mr. Editor, would not allow me to prefer such a statute, yet I must confess that I think more benefits would result from such a permanence, than from mere transient connections between minister and people, to which fluctuation we seem to be fast approaching. Temporary settlements seem to be unpropitious to the cultivation of those friendships which give stability and success to the various interests of a church and congregation. The progress of many prosperous churches has been arrested, and societies wrecked by divisions, in consequence of the removal of their ministers. It is, indeed, painful to see many ministers of piety and talents driven from place to place, and thus denied the privilege of bringing to a high state of cultivation some vineyards of their Lord. It is like frequently uprooting plants just as they begin to take root and bud, and transplanting them in new fields before they come to maturity in any soil.

The engagements between the pastor and the church are sacred, and their mutual ties ought not to be severed by slight alienations, though they should not be continued under difficulties which destroy the influence of preaching. There are many reasons which urge the necessity of a permanent bond of good fellowship between a shepherd and his flock. If we look around us to find the most prosperous churches and happy religious societies, they will be found to be those which have long been blest with the ministrations of ministers who are deeply rooted in the affections of their

people, and have gained a happy influence among them by mutual confidence.

A minister of this description considers the children of his congregation as under his peculiar charge, and can easily lure their tender minds to the contemplation of virtue and religion. Such an one becomes identified with the concerns of his people; he will smile in their prosperities, and will not desert them in seasons of trial. This is a very important consideration, and ought to have its proper weight with every church and society.

Such a minister knows the ability of his people to aid benevolent enterprises, and can infuse that rational spirit of charity among his charge, which will cheerfully enlist them in every good word and work. But he will not press them beyond the bounds of reason, and, by his indiscreet importunities, sunder himself and his object from their attention.

Such a pastor, too, has those facilities to rear up among his people, Sabbath Schools, and Education, Missionary and Tract Societies, which a transient preacher cannot possess. This consideration is calculated to awaken our churches to this subject.

It can in truth be said, that the teachers we have here described are, indeed, like fixed stars, shedding their steady light, and enlightening the space within their genial rays.

In regard to the minister, it ought to be his great aim, to live and die among one people. What can be a more pleasant and affecting situation, than that of a pastor in the decline of life, receiving the caresses and benedictions of a people who have been taught by his precepts and guided by his example, and whom he hopes will be the crown of his future rejoicing?

In discharging such a debt of gratitude to aged servants of Christ, who have not shunned to declare the whole counsel of God, churches and societies discover the loveliest traits of our nature, and enjoy the high reward which Christian affection and a good conscience impart.

As an illustration of these remarks, I must allude to the characters of STILLMAN, BALDWIN, and GANO, and their worthy contemporaries. They were great luminaries to the church in their day, and the influence of their bright example will long be felt by their successors. Some among us remember the long-continued union between Dr. STILLMAN and his people, and the happy state of this ancient church under his faithful and fascinating ministry. The effects of this uninterrupted harmony were not confined to Boston, but reached to distant churches. I know I shall touch the sensibilities of many hearts by mentioning here the more recent instance of a similar connection between the late Dr. BALDWIN, and his numerous flock. A new generation arose under the pastoral relation of this eminent teacher, which he took by the hand and led into the paths of peace and holiness. His talents, piety, and influence gave an elevated tone to the character of the churches,—a healthful impulse to benevolent societies. His pathos in the pulpit, and the savor of his goodness in social intercourse, gave a salutary example to young preachers, and made him successful

in gathering souls to the great Shepherd of Israel. He, too, deservedly stood at the head of his denomination. But, may it not be said that, through divine assistance, he gained this appellation, and was thus successful in the discharge of his sacred and varied duties, by being recognized as the pastor of a church for a long unbroken series of years? A kindred question may be asked respecting the cause of success in many influential churches around us, which, like fruitful trees of their Master's right-hand's planting, are flourishing under the steady culture of their affectionate and confidential under-shepherds: And this is the serious question which these remarks are intended to elicit, and which is respectfully submitted to the readers of your useful Magazine by A LAYMAN.

IMPORTANCE OF MISSIONARY INTELLIGENCE.

Mr. Editor,

An aged Christian friend gave me, this morning, ten dollars for the Burman mission. The donation was so unexpected, and made with such unaffected good will, that I must confess, it was received with great pleasure. As it came unsolicited, it may be proper to state that *Mr. Sutton's appeal to Christians in America*, in your last Magazine, was the means of rousing him to the consideration of his duty. He had long prayed for the conversion of the heathen, but he powerfully felt that pecuniary aid should be associated with prayer. He therefore voluntarily and cheerfully presented the sum above mentioned.

This incident has confirmed the opinion which I have long entertained, that the American Baptist Magazine is an important agent in sustaining and promoting our domestic and foreign missions. The profits from the sale of the Magazine, in former years, have amounted to several thousand dollars, and these have been faithfully and impartially appropriated in the support of missionaries in almost every section of the United States, and among the destitute in the British Provinces. The good which the Magazine has effected in this way is incalculable. Until we can compute the worth of an immortal soul, and ascertain how many have been saved from death through the instrumentality of those who were supported in their itinerant labors by its profits, we cannot tell what immense benefits it has conferred.

It is believed, however, that the direct avails of the Magazine are the smallest part of the good that it has accomplished, even in a pecuniary point of view. By showing the claims which the heathen have on the liberality of Christians; by making known the morally destitute condition of many portions of our own country; by encouraging the formation of charitable associations; and by recording what individuals and societies have done for the diffusion of the gospel, a generous spirit has been excited, and Christians who had done nothing before, have felt it their duty to contribute to those pious and benevolent measures which will hasten on the latter day glory.

Here we have a striking instance of its good effects. An aged Christian takes up the Magazine. He reads of the anxiety with which the Burmans solicit religious tracts, and the saving impressions which in some instances they have produced. He learns that schools have been established for Burman and Karen children, and that several of the scholars have become hopefully pious; and on another page his eye meets a most affecting appeal from an English Missionary to American Christians, urging them by the most affecting considerations to send out more missionaries to Burmah—declaring that could he multiply himself into fifty parts—each part should be a missionary. These facts and appeals lead him to say, Lord, what can I do for these benighted heathen? I cannot go to them—but they shall have my prayers, and I now cordially surrender a portion of my property for this noble object.

Believing that the views which are here presented are correct, you will permit me, Mr. Editor, earnestly to request all the friends of domestic and foreign missions, in our denomination, to patronize the Magazine. I believe they would be edified themselves by its perusal, and were they to encourage others to subscribe for it, they might greatly subserve the cause of truth at home and of missions abroad. I have no interest whatever in recommending a more extensive circulation of our long established periodical—except the interest which every Baptist ought to feel in the increasing intelligence, piety, zeal, activity and liberality of all our brethren in the United States.

S.

Boston, Feb. 15.

Memoirs of Howard, compiled from his own Diary, his confidential Letters, and other authentic documents. By JAMES B BROWN. *Abridged from the London quarto edition.* Boston: Lincoln and Edmands. 1831. pp. 360.

WE venture to say that every friend of humanity and religion will read this volume with intense interest. It has appeared at a very seasonable period, when the subjects of imprisonment for debt, and of the chains of oppression in our land, are beginning to arrest the attention of American philanthropists. In reading these Memoirs, the man of sensibility will be awakened to action in the cause of humanity, for the promotion of which Howard spent his time, devoted his fortune, and finally lost his life. It is indeed wonderful to trace this man through his humane and heroic career. No danger could appal him, no recreation could seduce him from penetrating where misery was the lot of his fellow man. Yes, he descended to the deepest cells, where suffering humanity had long uttered in vain its solitary moan, and administered the cordials of his sympathy. No one can calculate the amount of distress which he was the cause of mitigating. He turned the attention of governments to the abuses of their own hospitals and dungeons, with a voice of courageous humanity which they could not resist; and thus in many of them was effected a radical reform.

Dr. Aikin's life of Howard, (now out of print) presented him as a great Philanthropist, and portrayed his moral virtues in glowing colors; but to these lovely features, Mr. Brown has gathered bright proofs of his religion, which added to his character resistless energy, and bedecked his worth with the laurels of unfading beauty. In his Memoirs we now discover the moving cause of this great man's course in unparalleled beneficence.—*His heart was imbued with the principles of Christianity; and apostolic ardor fired his bosom in the cause of heaven-born charity.* He himself had been redeemed by his Saviour from the bonds of iniquity, and he exulted in giving liberty to the wretched prisoner. This gospel freedom inspired him with a zeal in breaking the fetters of bondage, which pestilence could not quench, nor despotic power intimidate.

As a proof of his intrepidity, we here give the following anecdote from the work before us:

“Dining one day (in Vienna) at the table of Sir Robert Murray Keith, our ambassador at the Austrian court, the conversation turned upon the torture, when a German gentleman of the party observed, that the glory of abolishing it in his own dominions belonged to his Imperial Majesty. ‘Pardon me,’ said Mr. Howard, ‘his Imperial Majesty has only abolished one species of torture, to establish in its place another more cruel; for the torture which he abolished, lasted, at the most, a few hours; but that which he has appointed lasts many weeks, nay, sometimes years. The poor wretches are plunged into a noisome dungeon, as bad as the black hole at Calcutta, from which they are taken only if they confess what is laid to their charge.’ ‘Hush,’ said the ambassador, ‘your words will be reported to his Majesty.’ ‘What!’ replied he, ‘shall my tongue be tied from speaking truth by any king or emperor in the world? I repeat what I asserted, and maintain its veracity.’ Deep silence ensued, ‘and every one present,’ says Dr Brown, ‘admired the intrepid boldness of the man of humanity.’”

It is worthy of remark, that the principles and example of Howard in every situation of his varied life seem to be in perfect unison with our temperance societies, and the various institutions of benevolence which mark the present period.

Through these Memoirs are also scattered many hints to secure health, and maxims of prudence to show us the proper economy of life. In the extracts from his diary, the serious reader will find a rich vein of piety, and be pleased with the christian humility of this eminent benefactor. His determinate resistance to the proposal of Parliament, to erect a statue or some memorial to his character, is the most striking instance of modest worth which is to be found on the page of history, and enhances his memory beyond all the arts of sculpture on the finest marble.

We cordially recommend this book to christians of every name, as a volume in the perusal of which they will take the highest pleasure, and in the circulation of which they will confer a lasting benefit on the community.

SUBLIMITY AND BEAUTY OF THE SCRIPTURES.

From Dr. Wayland's masterly and elevated Discourse, delivered at the Murray Street Church, New York, on the certain triumph of the Redeemer, we select the following elegant passage, on the sublimity and beauty of the Scriptures.

To illustrate the sublimity and beauty of the Holy Scriptures, would demand limits far more extensive than the present discussion will allow. I will, therefore, merely direct your attention to two considerations, which I select, not as the most striking, but as somewhat the most susceptible of brevity of illustration. The first is, the scriptural conceptions of character; the second, the scriptural views of futurity.

It is to be remembered, that the bible contains by far the oldest memorials of our race. Much of it was written by men who had scarcely emerged from the pastoral state, and who had acquired but little of the knowledge, even then possessed, either in the arts or the sciences. There was nothing in the circumstances in which they were placed, to give elevation to character, or beauty, or sublimity, to their conceptions of it. And yet, these conceptions are most strikingly diverse from every thing which we elsewhere behold in all the records of antiquity. The heroes of the pagan classics are, for the most part, either sycophants or ruffians, as they are swayed, alternately, by cunning or by passion. The objects of their enterprises are trifling and insignificant. Their narrative is valuable, neither for moral instruction, nor yet for elevated views of human nature, in the individual or in society, but for bursts of eloquent feeling and delineations of nature, everywhere the same, and always speaking the same language into the ear of Genius. The world, in its moral progress, has long since left behind it the ancient conceptions of distinguished character. Who would now take for his model Achilles, or Hector, or Ulysses, or Agamemnon? What mother would now relate their deeds to her children? How different a view is presented by the holy company of Patriarchs; Abraham, that beauteous model of an eastern prince; Moses, that wise legislator; David, the warrior poet; Daniel, the far sighted premier; and Nehemiah, the inflexible patriot. The world still looks up with reverence to these moral examples; they are still as profitable models for contemplation, as they were at the beginning. But if we would consider this subject in its strongest light, bring together scriptural and classical characters of the same age. Contrast the history of Eneas by Virgil, the most gifted and the most humane of the Roman poets, with that of St. Paul, as found in the Acts and the Epistles. Contrast the faithless, vindictive, gross, cowardly, and superstitious freebooter, with the upright, meek, benevolent, sympathizing, and yet fearless, and indomitable apostle. Or, if the thought be not profane, compare the most splendid conceptions either of ancient or modern times, with the character of Jesus of Nazareth, as it is delineated in the Gospels. We say, then, that if we would gratify our taste with true conceptions of elevated character, if we would satisfy that innate longing within us after something better and more exalted than our eyes rest upon on earth, it is to the bible that we shall be, by the principle of our nature, irresistibly attracted.

I spoke of the views which the gospel gives of futurity. A brief allusion to a very few topics must suffice for this part of the subject.

The Gospel alone has brought immortality to light. In the place of annihilation, or the transmigration of souls, or the dim place of shadows and of ghosts, or a paradise of sensual gratification, it reveals to us an eternity of moral pleasure or of moral pain, the eternal weight of glory or the wrath of God without mixture. Every thing

else makes this world substance, and the other world shadow. The bible alone makes this world shadow, and the other world substance. While it makes this world merely the vestibule of our being, it alone renders it truly valuable, by making every moment and every purpose take strong hold of eternity

The bible presents us with the only views of the character of Deity, in unison with the intellectual and moral inspirations of man. It tells us of a Being who, the essential cause of all things, sustains the flight of a sparrow, and upholds, by his word, this measureless universe; who, unsearchable in wisdom, allows every creature whom he has made to fulfil the purposes of its individual will, while, at the same time, his counsel shall stand, and he will do all his pleasure; who, infinite in compassion, is every where most intimately present to every one of us, sustaining the disconsolate, comforting the cast down, binding up the broken in heart, and pouring himself abroad, in blessing, upon the infinite creation which he everywhere pervades; a God, so pure that the heavens are not clean in his sight, and so just, that He will forever and everywhere mete out to every creature, how high or how low soever, exactly according to the merit of its deeds.

But specially worthy to be mentioned here, is the transcendent conception of the plan of redemption. The race of man fixed in opposition to the unchangeable attributes of the all glorious God; the Son of God, undertaking the work of reconciliation; the mission of Christ, his bitter death, his triumphant resurrection and ascension to his primitive glory; entire cleansing from the stain of guilt to all that will believe; heaven, with its eternal weight of glory, freely offered to the penitent; the resurrection of the dead; the final judgment; all things material fleeing away from the face of him that sitteth upon the throne; the irrevocable decision; the shouts of the redeemed; the wailings of the lost; these are some of the spiritual ideas which the Gospel has poured upon the darksome mind of sin-beclouded man. Now, setting aside altogether the fact, that thus far, wherever these notions of religion have been taught, all others have soon ceased to be either known or thought of, I ask whether a system which sheds such light upon all the relations of man, which so fills his conceptions with all that is beautiful and sublime in morals, which proffers to him an immortality more glorious than aught that elsewhere the mind of man had conceived, must not, from the principles of human nature, be in the end universally received.

For the Magazine.

HYMN TO THE HOLY SPIRIT.

Heb. xiii. 20, 21.

Life-giving Spirit! Power Divine!
Descend from Heaven into my breast;
And consecrate this soul of mine
The temple of thy rest.

Purge every vile affection thence,
And claim the temple as thine own;
And as my glory and defence,
Erect thy lasting throne.

Gather thy train of Virtues here,
Ministers of thy blessed will;
Bid Faith the parent grace appear,
And wait upon thee still.

Summon the sacred power of Truth,
And Wisdom's venerable form;
And Chastity, in robes of youth,
Joined to Affection warm.

And Kindness with his ready hand,
And Vigilance with wakeful eye;
And Meekness with her accent bland,
And sweet Humility.

Devotion with his censor's flame;
Zeal following Duty's cautious tread;
And Hope with high and heavenward aim,
Hymning the blessed dead!

Come, Healer of the broken heart,
Thou who art imaged by the dove!
Come, and to every thought impart,
Thy purity and love.

Gift of the Father and the Son!
Abide in me with all thy train;
Then shall thy blessed will be done—
I shall not live in vain!

NEWTON.

EDUCATION DEPARTMENT.

SUBSCRIPTIONS and donations to the Northern Baptist Education Society, should be transmitted to John B. Jones, *Treasurer*, No. 123, Washington-Street, Boston. Communications to the Board should be addressed to E. Thresher, *Cor. Sec.* or left at the Society's Room, No. 59, Washington-Street.

AN OBJECTION TO EDUCATION CONSIDERED.

It is sometimes objected to ministerial education, that it enhances the value of pastoral labor, and consequently diminishes, it is said, the number of ministers, or the number of churches who are able to support a minister.

The fact that the happy progress of education, together with other circumstances peculiar to the present age, has had a tendency to increase the necessary amount of ministerial support, we are ready to admit; but the consequence deduced from this fact, we think directly the opposite of the truth. To meet this objection, therefore, we must show that the increased liberality of our churches in the support of their pastors, is a fact, which is by no means undesirable in itself; and that it has no conceivable tendency to diminish the number of ministers.

The fact urged by the objector, we regard as an auspicious one; a fact which argues a more healthful and improved state of things. Our pastors are not the favorites of any political or ecclesiastical establishment, which confers its bounteous endowments upon certain dignitaries of the church, who are supported at the expense of those who have neither a voice in their election, or benefit from their labors. They are chosen by the willing suffrages of those to whom they administer, and are supported by their voluntary contributions. Nor do we know of a single pastor who is receiving more for his services than is necessary for his support. But we do know, that the great majority of our pastors are receiving less for their services, than their talents and acquirements would command, did they feel at liberty to devote themselves to secular employments. Theirs is not a life of inglorious ease and personal aggrandizement. It is a life of labor and watchfulness—a life of studied frugality.

As a body, the pastors of Baptist churches in the older States, receive a better support than they did in former years. And for good reasons they ought. In this age of active benevolence, both the labors and the necessary expenses of the pastor have become greatly augmented. His library must be more abundant, and his researches

must be greater ; and consequently his hours of actual service must be multiplied. Besides, thirty years since there were but few Baptist churches which gave their pastors even a necessary support ; and the consequence was, they were compelled to abandon themselves to some secular employment as a means of obtaining a livelihood, which is a circumstance of deep regret to all who wish success to the Christian ministry. We are aware that such a course could be pursued by the men of that age with less detriment, than by persons of other habits. They were little accustomed to reading and the retirements of the study. Their habits of thought were associated with the plough, and with the field, and with the workshop ; and consequently, being men of an ardent and devoted piety, they could make preparations for the pulpit under circumstances, which would be utterly impracticable for others. Still we cannot avoid the conviction, that besides the loss of time, their sacred office, by being thus devoted for three, or five, or six days in a week to worldly pursuits, must have become lamentably secularized.

We are happy to know that the condition of our churches has become changed : And in their progress, the pastor's duties have become various, and his labors multiplied. Such is the amount of labor required even by an ordinary congregation, if a pastor will but do his duty, as to exhaust the entire energies, both of the mind and of the body. The unanimous voice of the churches has marked out a new course to be pursued by their pastors, which consequently requires on their part a new policy to be pursued in relation to their support. The church now invites its pastor to labor, not in the field or the workshop, except as a means of obtaining a necessary exercise ; but in the vineyard of Jesus Christ. He is invited to the conference room ; to the domestic circle ; to the Bible class ; and to the house of affliction. The pastor is required also to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Thus it would seem that the more liberal support of pastors, which is complained of by the objector, is a thing altogether desirable, because it enables them to give themselves wholly to the work. Nor do we believe that a suitable support of the ministry will ever have a tendency to diminish the number of ministers.

The inference, that the increased pay of ministers diminishes their number seems not to have been deduced from any facts in point, but from a well known maxim of commerce, that if you increase the price of a commodity, you diminish its consumption. So we might maintain on the other hand with equal force of reasoning, that if you increase the price of a commodity, you create a multiplication of that article in the market. But this reasoning proves nothing, because there is no analogy between the subject in question and the relations of commerce. A minister of Jesus Christ is not a thing to be bought and sold, as has been supposed by the objector, and if the demanded

price is not given, to be laid up to corrode with rust, or be destroyed with mildew. He must and will be devoted to his Master's service. This must always be taken for granted, if we would reason correctly upon this subject. Now multiply the number of ministers as much as you please, and multiply their advantages as much as you please, and there will still be room for them all. You may send a well educated, able, and devoted minister into almost any place in Christendom, and he will soon gather around him a people who will be able and willing to support him.

We are here reminded of another objection; which is usually made in connection with the former; and which consequently seems to demand a moment's attention in this place. You tell us, says the objector, of many churches which are destitute of pastors; but it is not to be expected, that all these churches consisting, as they do, many of them, of a mere handful, can be supplied with pastors, and especially with your educated men. Well, admitting that they cannot all of them have educated pastors, at least for the present; still, some of them may. Many of our destitute churches possess everything which a pastor could desire. Others, which are now feeble, need nothing else for their prosperity but a suitable pastor.

We like not the latter part of the objection any better than we do that of the former. It is levelled at all progress and all improvement. Nay, it seems to carry us back in our prospects to the condition of our churches in the eighteenth century. Our churches at that period having long been oppressed by the domineering spirit of those who were supported by the power of the civil magistrate, had insensibly imbibed a faintheartedness and a servility of feeling, which rendered them happy, and in some degree satisfied with poor accommodations and little success. This characteristic of our churches in former times, to which we have now alluded, may be illustrated by an allusion to a historical fact. The venerated Backus, speaking of the Rev. Hezekiah Smith of Haverhill, as being a minister of singularly rare endowments, says he preached in Haverhill with such success, that a church was gathered in the heart of the town. And where, we would ask, is a more suitable place for a church to be gathered than in the heart of the town? Or where might we sooner expect that a church would be gathered than here? But our brethren did not presume in ordinary cases to enter these fortified places. The towns, it will be recollected, were circumscribed by parish lines in those days, and whoever entered the sacred enclosure of a parish, besides their own chosen pastor, was regarded as a sacrilegious depredator of the church of Christ. And in some of the colonies the minister, who entered the enclosure of a parish, subjected himself to a heavy fine, which he must pay or make his bed in a lonesome prison. This state of things produced the general feeling to which we have now alluded, and compelled our brethren

ren to pursue the course they did, however inauspicious they might suppose it to be to the growth and general prosperity of the denomination. Almost every ancient Baptist meeting-house in New-England is located in some retired and uninhabited spot, where the traveller would sooner expect to find a hospital for the accommodation of persons afflicted with an infectious disease, than a house of worship for the frequent assemblies of a Christian people.

The times are now changed. Our churches are in the full enjoyment of that religious liberty, for which they once had to contend; and we have an unforbidden access to all places; whether it be the country or the city; the heart of the town or its environs. And we should think it more in the spirit of Christianity to urge the desirableness and practicability of supplying every one of our fifteen hundred destitute churches, with well qualified pastors, than to urge in the language of the objector, that it is a matter of course that these churches are destitute of pastors, and consequently an occasion of no concern to the Christian. Where are these 1500 destitute churches? They are scattered through a population of thirteen millions; a population increasing too by more than a thousand for every day. They are spread over a territory of six hundred thousand square miles; a territory abounding in every part with wealth and the luxuries of life. And why may not these churches be supplied with pastors? May we not pray for an increase of ministers? Have we not resources sufficient to aid the indigent, who are hopefully called to this sacred work, in acquiring such an education, as will render them acceptable to the churches? And were a sufficient number of ministers raised up and sent forth, would they not find a competent support?

Education Societies do not pretend to have undertaken to supply the destitute churches and the destitute places in our land with pastors. They believe, with their brethren, that it is the prerogative of the great Head of the church to appoint his own ambassadors. They profess only to have undertaken what strictly belongs to human agency to perform. Their grand object is to encourage indigent young ministers to seek a suitable education. The Northern Baptist Education Society and its friends are solemnly impressed with the importance of an educated ministry; and in their efforts to arouse the energies of the church to prayer and effort for the attainment of so desirable an object, they believe that they are rendering acceptable service to the Lord Jesus Christ.

MISSIONARY REGISTER.

FOR MARCH, 1831.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

BURMAN MISSION.

The smiles of the great Head of the church are continued on this department of Christian effort. We have great pleasure in stating that Messrs. Kincaid and Mason, with their companions, reached Calcutta in safety, and have no doubt commenced their labors among the heathen. Communications from Mr. Mason to the Secretary are presented in this Number.

It will also be gratifying intelligence to our readers, that the appeals from Burmah, and the prayers at home, have not been in vain, in relation to additional laborers. Several brethren have willingly consecrated their talents and services to the Burman Mission, and the pleasing prospect is presented that the Board will be enabled to increase the strength of the posts already established, and greatly to extend their efforts, in that region of darkness.

EXTRACT OF A LETTER FROM
MR. MASON.

Sand Heads, Sept. 24, 1830.

Dear Sir,

As it is not improbable that we may meet an American ship coming down the river, in order to give you the earliest intelligence of our safe arrival at the coral strands of India, I have concluded to write you a letter here to be in readiness for the first conveyance.

We made the latitude of Point Palmiras, where pilots are usually found, on Saturday evening, but obtained no pilot. Sabbath morning we saw the Orissa coast, about forty or fifty miles above the far famed Pagoda of Juggernaut. Sunday and Monday were spent in beating about, off and on the sand. On Tuesday we went into Balasore roads, a fine bay formed by Point Palmiras on the west and the sea reefs at the mouth of the Hoogly on the east. Here, at the distance of forty or fifty miles, we had a fine view of the Nilgur hills, which make an appearance not very dissimilar to the Blue hills on approaching Boston Harbour. They are situated in the neighbourhood of Balasore, the residence of Mrs. Sutton, formerly Mrs. Colman, where our English brethren have a mission station.

[Mr. Mason states, that the brethren were invited to public services on many of the Lord's days during the voyage; but regrets the loss they experienced of the interesting religious privileges of their native land.]

In reviewing *all* the circumstances of our voyage, I see great cause for gratitude. No accident has befallen us, the passage short, the weather much pleasanter than I anticipated, and none of us have been seriously unwell.

Believe me, sir, that neither Mrs. Mason nor myself have met with any thing to chill our ardor for the missionary work; and be assured that both long for nothing so much in this world as to be able to tell the story of "redeeming grace and dying love" to the benighted Burmese.

Respectfully,

FRANCIS MASON.

LETTER FROM MR. MASON AFTER
REACHING CALCUTTA.*Calcutta, Oct. 11, 1830.*

Dear Sir,

There is no vessel in port going to Boston immediately, but understanding that the *Corinthian* is about to sail for Baltimore, and that letters by her must be on board to day, I have sat down this morning to add a few lines to what I wrote you from the mouth of the river. Mrs. Mason and myself left the ship about sixty miles below the city on Wednesday Sept. 29 in one of those miserable craft which ply on the river. After a progress of about twenty miles, we passed the night moored on the edge of the jungle. The next morning, before we had been under way two hours, we were overtaken by a steam-boat, towing up the pilot brig *Mermaid*, the commander of which readily took us on board. Here from captain Fielder we received all that hospitable treatment and kind attention, which gentlemen know how to show, and missionaries to appreciate.

By two o'clock we were anchored above fort William, and in a few hours we found ourselves surrounded by Christian friends. But a damp has been thrown over our feelings, by the intelligence from Burmah. Brother Boardman to all human probability is in, or on the borders of that world, where missionary work is unknown. Exposure to the rains in his excursion among the Karens brought on a cold which resulted in confirmed pulmonary consumption. At the latest intelligence he was at Maulmein, and brethren Judson and Wade in Rangoon; but doubtless before this arrives you will have as late accounts from them as we have, and much more definite. In brother Boardman I had anticipated an associate of a congenial spirit, and I doubt not but my anticipation would have been fully realized. Darkness now rests both on my future associates and the place of my future destination.

A mission can be supported in this country only at the expense of many lives, much money, and more faith. Some of our friends may think it dear, but this is nothing to what was paid to authorize the establishment of missions: and if the foundation was laid "in groans and agony and blood," what reason have we to suppose that

the same materials shall not be required in the superstructure?

We intend to leave here shortly for Maulmein, to consult with the missionaries in respect to future steps; but feeling an inefficiency without the language, we have a Burman teacher, who is to commence his labor to day, to instruct us in some of the rudiments, while remaining in Calcutta.

We arrived in Calcutta at a most propitious time, for the evening of that day had been appointed for the ordination of brother W. H. Pearce over the native church in this city. I little thought when reading the journal and letters of Samuel Pearce, that I should ever have the privilege of witnessing an object which must have been so dear to his heart—The ordination of his son over a church converted from those very heathen for whose salvation he prayed so earnestly, exerted himself so strenuously, and among whom he so devoutly wished to labor.

The services were performed in the Circular Road Chapel to a crowded house of natives and Europeans. Although the exercises were not appointed to commence until seven o'clock, yet long before six the seats allotted to the natives were full, and it became necessary to appropriate additional ones for their use.

The services commenced by singing and prayer in Bengalee. The invitation of the church to brother Pearce was read both in Bengalee and English. The charge to the church by brother Lacroix, a Swiss, was in Bengalee, while that to the candidate by brother Yates was in English.

The candidate was publicly asked his reasons for thinking it his duty to take upon him the pastoral charge of the church before him; to which inquiry he answered by reading a well written English composition of thirty minutes in length. All the services were truly interesting. But to us how could they be otherwise? Deprived as we have been for months of the means of grace, under any circumstances it would have rejoiced our hearts "to go up to the house of the Lord." But at such a time and under such circumstances it did peculiarly so. Between fifteen and twenty missionaries were present, of many nations, and of various denominations; but all difference seemed to be merged for the time in "the brother and the friend;" and the members of three or four different denominations assisted in the

exercises. But with no part of the performances was I more interested than with native singing; they evidently sung from the heart, though their tones were none of the most mellifluous. The church is not large, the church at Chitpore having been formed from it; but recent baptisms have taken place; several are before the church as candidates, and more have renounced cast. The work is going on slowly, but as sure as that autumn follows spring. More men are wanted. Schools, English preaching, study of languages, translations and a sickly climate, leave the mission but little effective force for native preaching. Brother W. H. Pearce is I believe the only European in our denomination that preaches to the natives, and he has besides the superintendance of the largest printing establishment in India to occupy his time and thoughts; to say nothing of what he is doing in the translating department. Brother Carapeit is, however, wholly devoted to native work, as are some of our Congregational brethren.

Respectfully yours,
FRANCIS MASON.

MR. BOARDMAN'S LETTERS.

Letters have been received from Mr. Boardman, by the Corresponding Secretary, from which we make the following extracts.

Maulmein, May 19, 1830.

Events at Tavoy.

Dear Sir,

On the Lord's day before leaving Tavoy, I baptized two Karens, and on the next Lord's day six Karens, and one Indo-Chinese boy from the boarding school;—making fifteen Karens, and twenty persons in all whom I baptized during a stay of two years in Tavoy. Several others, perhaps eight or ten, are candidates for baptism, but as they live remote from town, they did not hear of our intended removal, till it was too late to come and receive the ordinance. I however proposed to them to erect a large Zayat in a central place, easy of access from different settlements, where, after the present rainy season, they can meet, and if my

MARCH, 1831.

life is spared, and Providence permit, I will meet them, and spend several days with them.—Ko-Thah-byoo and his wife have accompanied us to Maulmein, and so have Moungh-Shway-bwen and his wife, the two baptized Indo-Chinese, and several other members of the boys' school. Thinking it possible, and perhaps probable that we shall return and reoccupy the station at Tavoy, after the rains, I have left the mission house in charge of a Burman.

I remain, very dear sir, yours in the Gospel of Christ,
GEO. D. BOARDMAN.

Maulmein, July 6, 1830.

Events at Maulmein.

Dear Sir,

Of the three native readers or preachers whom our brethren left behind them, one is employed at present, according to brother Judson's advice, in translating part of the New Testament into Talieng;—one is sickly and does little more than go about the town distributing tracts and portions of the printed Scriptures. For a few days, a month ago, he gave away fifty or more in a day, mostly to a large company of Burman strangers who had come on business from a place near Ava. Another of them about six weeks since completed a tour of more than a month on Pe-lew Island when he was very kindly received, and many heard the Gospel with attention, and received books with demonstrations of thankfulness and pleasure. In the course of his tour he distributed about one hundred and fifty tracts and portions of Scripture, and met with three persons who appeared to relish the Gospel so much as to propose coming to us to receive baptism. They have not yet come.—A month ago this same person who speaks Karen tolerably well, set off in company with Ko-Thah-byoo to visit the Karen settlements up the river. I gave them a large supply of books and tracts for distribution. Four days ago, they returned delighted with their tour; the Karens had received them in the same manner as those in Tavoy had previous received Ko-Thah-byoo. Many of them listened with the most encouraging attention to the message of redeeming love. Books were most eagerly received both by those who could read and those who could not, "for, said they, we will ask

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others to read them to us." Long before the close of their tour, their supply of books failed, and Ko-Myat-kyaw was compelled to give away the books from his own private satchel. On their return five Karens accompanied them to town, four of whom profess to be decided in embracing the Gospel, and have applied for baptism; but though I believe I should get a unanimous vote in their favour from the whole native Church, I feel inclined to delay their baptism for further proofs of sincerity and stedfastness. They propose to remain with us about a week.

Our English congregation is not quite so large as when brother Judson was here. Of the twenty or thirty soldiers who attend, about half are hopefully pious, and half of the remainder may be considered either anxious inquirers or attentive listeners. Two have been baptized since I came up. As they belong to the corps of Artillery, they are considered the first beginning of a new church, independently of that recently formed in his Majesty's 45th Regiment.

In the native church we have no additions, and no inquirers except the Karens. But with the exception of three or four persons whose love has for a long time been growing cold, if indeed they ever had any, the native church is much united in heart, and in a better state than I feared after the removal of their much beloved pastor. It is truly edifying to see how stedfast they remain.

Our boys' boarding school consists of thirteen scholars, and with the slight exception of my translating English lessons into Burman for them, is wholly conducted by Mrs. Bennet and Mrs. Boardman. The government patronage is still afforded to the day school as at first, and I doubt not that still more liberal patronage would be obtained if we had men to teach and superintend the village schools as I have suggested in former letters. But until new missionaries arrive, nothing can be done in this department. While we were at Tavoy, our hands were more than full with what we then had to do; and if we return after the close of the rains, we can do nothing for village schools till we have at least one fellow laborer. And if the Karens are to be taught, two additional men are imperiously required for the province of Tavoy. Their wives would also find enough to do in the city and adjacent villages where females schools

might, I judge, be extensively established, if thought desirable.

As brother Judson and Wade are in hopes that the Gospel may be fully and freely preached in Burmah now, and are making the experiment, I await the result before writing any thing more on the establishment of new stations. If the Gospel can be preached in the heart of the Burman Empire, there is no telling what new stations it may be desirable to form, or how many new missionaries may be needed.

We have recently received letters from Mr. Wade at Rangoon, by which we learn that they have a great deal of Burman company daily, many persons coming from a great distance, and very many earnestly begging for tracts and portions of the scriptures. No baptisms have occurred for some months, but several are hopeful inquirers, and the seed of life is being sown far and wide.

Brother Judson went up with several of the native christians to Proine, about the first of June, and we learn from Mr. Wade's letter, that he has taken a zayat in the heart of the city, and is preaching Christ crucified to all that come. But it is added, that the prejudices and suspicions of the people against foreigners are very strong, and Mr. Judson fears, may tend to hinder his usefulness.

We accept with great thankfulness, your expression of condolence and sympathy in our troubles of which you had heard when you last wrote. We have received similar expressions from our other friends; they are a sweet cordial to our spirits. You can scarcely conceive what relief such kindness affords us when oppressed with labors and cares and sorrows, and sinking under the effects of a tropical sun. We need as you say, to feel that our confidence is in God, and I do sometimes feel that "I will go in the strength of the Lord God."

With our united affection and respect to you and yours, I remain, as ever, yours in the service of Christ,

GEO. D. BOARDMAN.

Extract of a letter from Mrs. Jones, to Mrs. Bolles, Boston.

Calcutta, Oct. 6, 1830.

"No doubt an opportunity will soon offer for our missionary friends (Kincaid and Mason) to go to the place of their destination. A vessel sails for

Rangoon tomorrow, by which they will inform dear brother and sister Wade of their arrival here. This intelligence will, I am sure, rejoice their hearts, for many have been their prayers for spiritual minded associates in missionary labors; and that most interesting field is white to the harvest of immortal souls. The churches of Christ in America will do well to multiply largely the number of those who shall publish the glad tidings of salvation in benighted Burmah. They have done well in sending so many laborers there already—but many more are at this moment absolutely wanted, for there is work enough for a multitude to enter upon. The Lord of the harvest is there seemingly about to thrust in his sickle, and waits for his servants whom he graciously condescends to call co-workers with himself, to obey his commands in sounding the gospel trumpet before him. His power, his willingness to save to the uttermost all who come unto him through Christ, none can doubt.—O! that christians, who profess to have been redeemed by his most precious blood, and to feel the value of immortal souls, would supply the means, and that many more of our pious youth would willingly devote themselves body and spirit to the work of God among the heathen! Shall these perish for whom Christ died? They must perish eternally if left destitute of the knowledge of the way of life and salvation! In thinking of the solemn responsibility resting upon christians to give light to them who sit in darkness, by sending missionaries among them, who shall give them the Bible in their own language, and break to them the bread of life, it appears to me that zeal is wanting—that a fair experiment has never yet been made; for what can a few individuals do, where a host is required in the field? And yet God has blessed the labors of the few, which should encourage those who love his cause and desire to see his kingdom established in the world, to strive to increase the number of his faithful servants to declare his truth abroad.

Yours affectionately, E. H. JONES.

INDIAN MISSION.

Our readers will be gratified in learning from the following letter, that while the Aborigines of our country

are in agitation respecting their homes, many are by divine grace preparing for mansions in the heavens. A gracious influence is enjoyed at the Valley Towns.

*Valley Towns, Sabbath Evening,
Dec. 26, 1830.*

Rev. and dear Sir,

In my last, I mentioned six, who had been baptized at different times. We have cause for renewed thanksgiving on account of the Lord's continued favors, in countenancing our feeble efforts, to spread the knowledge of his name.

At our church meeting this morning, we were overwhelmed with a sense of God's unbounded goodness, while ten Cherokees related the exercises of their minds. They gave a clear relation of the work of the Holy Spirit on their hearts. Oh! how shall we find words to declare the loving kindness of the Lord, who is causing the wilderness to blossom as the rose.

The weather was intensely cold: notwithstanding which, eleven, (one of whom had previously related his experience to the church,) cheerfully followed the footsteps of the blessed Jesus into the liquid grave. It was indeed a solemn season, and was I believe attended by the presence of that Spirit whose aid alone can render worship acceptable.

A large company attended, though the weather had been very unfavorable to those who reside at a distance.

Monday morning, Dec. 27. About a hundred persons staid over night. Brethren John Tinson, John Wickliff and Dsulawee, assisted in conducting the devotional exercises last evening. On invitation, a number of persons came forward, with tears, to occupy the anxious seat. I trust the Lord's gracious work here has only commenced, and that he will get himself a great name among the Cherokees. Oh that our faith were more in exercise, on the Divine promises, and our hearts more enlarged, in view of their fulfilment.

In the course of the past year our most sanguine hopes have been more than realized. Thirty eight persons have been baptized on a profession of their faith, viz. Thirty seven Cherokees, (two only of whom speak English,) and one black man.

I am just now starting to meet a man on the Federal road, who is going to Augusta to fetch our supplies. And also going on to New Echota, to get some Cherokee hymn books, and to attend a meeting of missionaries (to which I have been invited by a special messenger,) the object of which is, to make statements of such facts as may be in our possession, relating the condition of the Cherokees: so that the friends of truth may be able to form a correct judgment on the subject; which is certainly very important in the present distressing circumstances of the poor Indians. It is expected that all the Presbyterian and the United Brethren's missionaries will be there. I trust many prayers of the faithful will go up to God, which will doubtless be answered in that way which will tend most effectually to manifest his glory in the works of his providence and grace.

I am, Rev. and dear Sir, your obedient servant in the gospel,

To the Cor. Sec. EVAN JONES.

THE MASSACHUSETTS BAPTIST
CONVENTION

Held its Sixth Anniversary at Southbridge, Oct. 27 and 28, 1830. Various subjects were brought under the consideration of the Convention, and the session was one of great interest. The Report is a document prepared with care, and furnishing valuable information. The Reports of Committees on various important subjects are drawn up with much ability and interest, and a digest is given of the state of religion in the different Associations composing the Convention. The statistics of the Baptists in Massachusetts are appended to the Report, which is a great omission in the Reports of some State Conventions. It is a most desirable object, to effect the organization of Conventions in every State, which shall annually exhibit a condensed account of the various Associations and the names of the ministers in their own States, from which accurate views may

be obtained of our denomination in the United States.

Our limits admit only the insertion of the Report of the Committee on the Sabbath, and the Summary of the Associations.

*Report of the Committee on the
Sabbath.*

Your Committee, to whom was submitted the subject of the better observance of the Christian Sabbath, beg leave to Report, that having attended to the duty assigned them, they find much cause of deep humiliation before God, that the *christian Sabbath*. and its appropriate duties, have been so much neglected by us as a denomination; at least, that it is not observed with more fidelity to Him, who honored that day by his resurrection from the dead. Impressed as we are with a conviction that this day was designated for religious services by him who redeemed the church with his own blood; and this impression being strengthened by Apostolic examples, we submit the following resolution, viz:

Resolved, that as professed Christians, it becomes us to be more faithful in the observance of the christian sabbath; that the sanctification of this day, is inseparably connected with the glory of Christ, and the best good of his church. And, believing as we do, that fidelity to our master—the good of Zion—the spiritual well being of our families—and the peace and safety of our country depend, under God, on the proper observance of this day, we highly recommend to our churches its more faithful observance by attending more punctually on the ministry of his word,—the reading of the holy scriptures,—the instruction of our families;—and especially by watching our own religious progress during each week,—the present state of our religious affections,—the renewed dedication of ourselves to Christ and his service, and earnest desires after conformity to his character.

Summary of the Associations.

The following Summary exhibits the state of the Churches in each

Association separately, and also a collective view of the whole number of Communicants in the State.

Associations.	No. of Chs.	Dest'd Chs	Ord'd Min.	Licentiates.	Restored.	Ad. by Bop.	Ad. by Let.	Dismissed.	Excluded.	Died.	Total.
Warren	15	9	9		3	26	17	19	17	12	1190
Old Colony	17	6	10	3	9	109	25	23	16	13	1200
Boston	23	4	26	5	7	301	90	120	23	34	3400
Salem	19	4	17	4	2	231	49	49	23	37	2646
Worcester	18		15	2	1	221	56	86	*60	24	1756
Sturbridge	13	1	10	1	2	74	26	23	†13	12	948
Wendell	8	1	10	1		29	12	12	18	7	767
Westfield	19	3	17	4	4	78	50	123	16	12	1355
Berkshire	14	6	9	5	5	49	38	31	15	14	929
Lyden	8	4	4	2	3	8	2	7	1	5	434
Shaftsbury	3	2	1								261
Unassociated Ch's	15	7	7	1							638
	172	47	135	23	36	1126	365	498	194	170	15824

* 34 of these discontinued on the record, no knowledge existing respecting them.

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BAPTIST GENERAL TRACT SOCIETY

The very great importance of this Society in promoting the piety, activity and prosperity of our denomination through the United States, induces us to publish copious extracts from the proceedings of the annual meeting, and from the Report of the Board. We earnestly request, that every pastor of our churches may be made a life member of the Society; that auxiliaries may be greatly multiplied, and that general efforts may be made to enlarge its operations. We have much confidence in the ability and devotedness of the General Agent, selected by the Board to occupy the station vacated by the decease of the lamented Davis, and we doubt not but his efforts, aided by the Board, and sustained by the denomination, will give an impulse to the movements of the Society, and enable it to disseminate widely the exhilarating truths of the gospel of peace.

Seventh Annual Meeting.

The Society met on Wednesday evening, January 5, 1831, in the meet-

ing-house of the First Baptist Church, in Second street, Philadelphia.

The President, brother W. T. Brantly, took the chair at seven o'clock. After singing an appropriate hymn, prayer was offered by brother J. R. Dodge.

The Annual Report of the Board of Directors was then read by Br. R. W. Cushman, by whom, at the request of the Board, it had been prepared.

The Treasurer's Report, as presented by the auditing committee, was accepted.

On motion of brother J. R. Dodge, seconded by brother R. W. Cushman,

Resolved, That the increased evidence of the usefulness of Tracts, in the promotion of morality and piety, affords fresh occasion of gratitude to God, and an incitement to renewed zeal in prosecuting the objects of this Society.

The meeting was enlivened by interesting addresses from brethren Brantly, Jones, Maylin, Dodge, and Allen, after which donations and annual subscriptions were received from the members, and new subscribers obtained.

The Society proceeded to the election of a Board of Directors for the ensuing year—whereupon the following brethren were elected:

- WM. T. BRANTLY, *President*.
- JOHN L. DAGG, *Vice President*.
- IRA M. ALLEN, *General Agent*.
- SAMUEL HUGGENS, *Treasurer*.
- WILSON JEWELL, *Secretary*.

Joseph Maylin, William Ballentine, David Jones, R. W. Cushman, T. J. Kitts, W. E. Ashton, J. R. Dodge, G. B. Perry, Morgan J. Rhees, Erasmus Thomas, Wm. S. Hansell, Wm. H. Richards, John Davis. John Mulford, jr. Joseph Reynolds, *Directors.*

After prayer by the President, the Society adjourned.

Extracts from the Report.

BRETHREN OF THE SOCIETY,

At the close of another year's toil in this department of our Master's vineyard, your Board of Directors appear before you to render up an account of their stewardship. They feel that their grateful acknowledgments are due to the Master, in whose cause they have labored, for the smiles of approbation which he has been pleased to shed on their endeavors during the past year; and they would embrace the opportunity afforded by the recurrence of our Anniversary,—the seventh from the foundation of the Society,—to render to Him the praise which is due to his most holy name. And, although the year that has now past has not been one of "the years of the right hand of the Most High" with us, yet we will praise him that we have not labored altogether in vain, and spent our strength for nought.

With respect to PUBLICATIONS:—we have increased our series by an addition of sixteen new Tracts, comprising 244 pages, and have thus extended our number from 88 to 104.

No 91, "Duties of Church Members towards each other," containing 24 pages. This Tract elucidates and enforces the duties of Church Members towards each other individually, and towards the church as a body, in terms so clear, and in a spirit so truly Christian, we think no disciple of him who was meek and lowly, can read it without being made a better member of the "Household of God." This, and

No. 92, containing "Duties of Church Members towards their Pastors," a tract of 12 pages, are extracted from James' Church Members' Guide. Were these two tracts placed in the hands of every Baptist in this country, we believe they would do more in sustaining the hearts and the hands of our ministry, and in awakening our Zion to put on her strength and her garments of beauty, than any other publications of the kind we have ever seen.

The number of pages printed during the year is two millions four hundred

and twenty-seven thousand. The number *issued* from the Depository is two million six hundred and eighty-eight thousand three hundred and sixty-four.

The number *remaining* on hand is one million six hundred and one thousand, eight hundred.

Until the present year our receipts have been regularly increasing from year to year. The first year after the removal of the seat of the Society's operations to this city, its receipts were \$3,158—The second year, they were \$5,256—And the third, or the last before the one now closed, they were \$5,536; and if their increase during the past year, had been in proportion equal to that of the preceding year, we should now have to report the sum of more than \$5,830 placed at the disposal of the Society, and converted into vehicles, by the blessing of God, of light and salvation for our churches and our country. But instead of realizing the anticipations which we so confidently cherished at our last Anniversary, *our receipts have fallen short of those of the preceding year: being only \$3,094 09 which is \$2,735 91 less than they proportionally should have been.*

The main cause of this diminution is to be found in the death of the Society's General Agent. A dispensation of Providence, the severity of which your Board has deeply felt in the management of the concerns with which they have been intrusted, and which the Society too has felt, through all its nerves of sensibility and strength.

To fill the vacancy occasioned by the death of Mr. Davis, your Board elected the Rev. Ira M Allen; who had been favorably known to them as having been formerly a zealous and successful agent of the Missionary cause in the Eastern States; and, for a number of years past, and at the time of his election, Editor of one our of best religious periodicals in New England. Mr. Allen has accepted of the appointment; and recently arrived in this city, and entered on the duties of his office.

Before we resign our trust, permit us, brethren, to direct your attention to the duties which, as a Society, we owe to the Church of Christ and to our fellow men in the year that is to come. We have undertaken a great work, and from it we cannot retreat. "No man having put his hand to the plough and looking back, is fit for the kingdom."

Oh! it must never be said, that a Society which has been formed in the name, and in the bosom of a denomination, and which has chosen to identify its character and existence with those of a denomination, which numbers nearly four hundred thousand friends of truth and virtue; and a Society whose only desire is, to make those friends a thousand times so many as they are;—that such a Society is left by that denomination to *languish*, lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph.

Up then, ye friends of truth and virtue, ye adherents of the faith which was once delivered to the saints; ye churches and pastors; ye fathers and mothers in Israel; young men and maidens; old men and children;—all of every age, and sex, and condition, wherever this report of the comparatively little this Society has been able to do for the past year, may find you, whether in our neighborhood, or in the remotest borders of our land; awake! awake! and lend her your aid, in extending the triumphs of truth, till “the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High God.

RELIGIOUS INTELLIGENCE.

We are happy to learn that a very uncommon attention to religion exists at present in the city of New York, which extends to the different denominations of Christians. Meetings have been held for several days in succession in the Presbyterian churches, to which large numbers have repaired, and many have experienced a hope in the Saviour.

In Albany and Troy, there are evidences of the Spirit's influence in the conversion of sinners; and from numerous sections of our country, the joyful tidings salute us, of revivals of religion, and accessions to the churches.

ORDINATIONS, NEW CHURCHES, AND MEETING-HOUSES.

Nov. 18. Mr. Charles A. Turner, Blandford, Mass. was ordained. Sermon by Rev. Thomas Larcombe.

Dec. 16. Two brothers, John and Thomas Teasdale, were ordained at Deckerstown, N. J. Sermon by Rev. P. L. Platt, Newark.

22. Mr. James Sunderland was ordained at West Harwich, Mass. Sermon by Rev. William Bowen.

Ordained at Westfield, Mass. Mr. Andrew M. Smith. Sermon by Rev. G. F. Davis.

PHILADELPHIA.

The Christian Index, Feb. 19, presents a very encouraging prospect of union of feeling and effort among the Baptist Churches in Philadelphia. A united and general prayer meeting had been held at which christian fervor and love prevailed. We most earnestly press on the Baptist churches in every city, to establish some united prayer meetings and lectures, which shall call together the ministers and brethren of different churches, as the mingling of their prayers and exhortations has the happiest influence in producing union in effort, and securing general prosperity. The churches in Boston have long been helpers of each other's joys, by union in meetings, in interest, and in effort.

We extract from the Index the following account of the Prayer Meeting in Philadelphia.

“A most interesting meeting of all the Baptist Pastors, Churches, and Congregations in this city was held on Tuesday evening last. This large assemblage convened in the spacious meeting house of the Fifth Baptist Church, Sansom street, for the express purpose of public, united prayer, for the blessing of God upon our churches. It was a time which we trust may be long remembered in connection with vital piety in this community. The pastors of the churches were present, and it is believed that a respectable number of the members from the several churches were likewise in attendance. The services consisted in prayers, praises, and addresses—which were all characterized by the spirit of ardent devotion. It appeared that though we could not report any great or visible success, that we were yet prepared to sympathise with the afflictions of Zion, to form and execute plans of common interest, to appear more like children of the same family, and to come back to the long neglected charities and affections of the Gospel brotherhood.”

Jan. 11, 1831. Mr. Philip Chamberlain was ordained at Hebron, Me. Sermon by Rev. Adam Wilson.

11. Mr. William Clark was ordained at Brookfield, N. Y. Sermon by Professor Haskell.

17. Martin L. Fuller was ordained at Crown point, N. Y. Sermon by Rev. E. Hurlbut.

20. Mr. Alfred Gates was ordained at Williamantic Falls, Con. Sermon by Rev. S. S. Mallary.

20. Mr. John Wilder was ordained at Becket, Mass. Sermon by Mr. Sandys.

27. Frederick Paige was ordained at Rutland, Vt. Sermon by Rev. E. B. Smith.

Feb. 2. Jeremiah Hall, late of the Newton Theological Institution, was ordained pastor of the Baptist church in Westford, Vt. Sermon by Rev. Mr. Graves of Jericho, Vt.

Feb. 3. William Hague was installed pastor of the First Baptist church in Boston. The order of the exercises on this occasion was as follows:—1. An Anthem.—2. Reading of select Scriptures, by Rev. Dr. Sharp.—3. Prayer, by Rev. Dr. Bolles.—4. Hymn.—5. Sermon, by Rev. Dr. Wayland.—6. Prayer, by Rev. Mr. Collier.—7. Anthem.—8. Fellowship of the churches, by Rev. Mr. Knowles.—9. Address to the Pastor, by Rev. Mr. Malcom.—10. Address to the church and society, by Rev. Mr. Grafton.—11. Prayer by Rev. Mr. Wade.—12. Doxology, and Benediction, by the Pastor.

Nov. 15. A Baptist church was organized in Gardner, Mass. Rev. A. Fisher preached on the occasion.

Dec. 17. A Baptist church was formed at Ridley, about 10 miles from Philadelphia.

A new Baptist church has been organized in Pottsville, Penn.

Jan. 1. A new Baptist church was constituted in Philadelphia.

Dec. 8. A new and beautiful Baptist meeting-house was opened in Grafton, Mass. Sermon by Rev. Rufus Babcock, of Salem.

Jan. 12. A Baptist meeting-house was opened at Unity, N. H. Sermon by Rev. Ira Person.

Laying of the Corner Stone of the new Baptist Meeting-house, Savannah

According to previous notice, a very large and respectable procession was formed on the north side of the Independent Presbyterian Church, headed by the various clergymen of the city, which proceeded to the site intended for the erection of the new Baptist Church.

Rev. George White, of the Methodist Episcopal Church commenced with prayer.

Rev. S. A. Mealy, pastor of the German Lutheran Church, read a parchment, containing many interesting facts in the history of the Baptist Society, which parchment was deposited under the corner stone.

Rev. H. O. Wyer, pastor of the Baptist Church, made an appropriate address to the audience.

The corner stone was then laid.

After which, Rev. Daniel Baker, pastor of the Independent Presbyterian Church, made the concluding prayer, and the Rev. E. Neufville, of the Episcopal Church, pronounced the benediction.

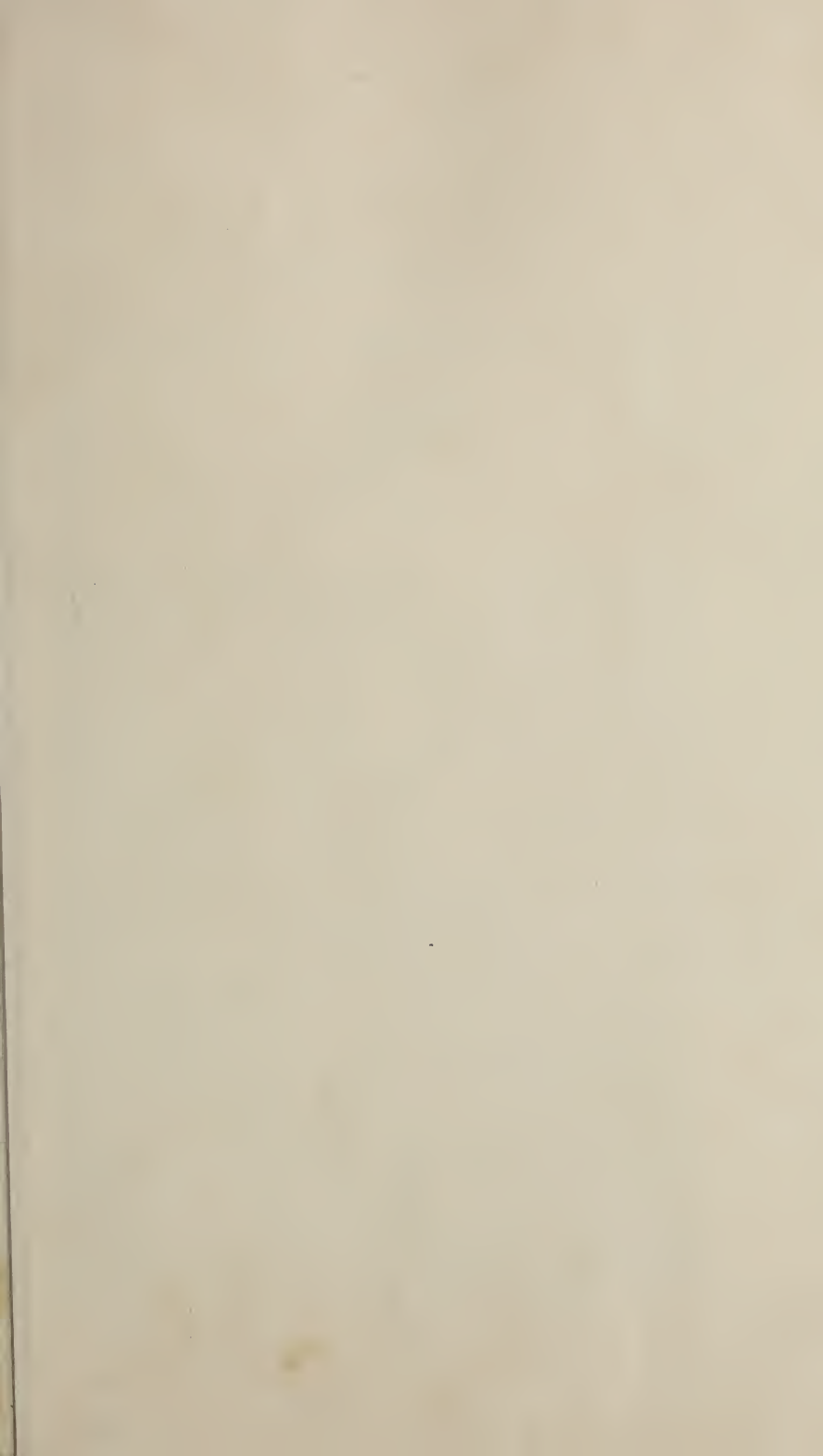
Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from Jan. 25, to Feb. 25, 1831.

From Miss E. Walton of South Reading, for the Thomas Miss. Station, towards procuring a bell,	5,00
Mr. E. Osgood, for Bur. Miss. by E. Lincoln,	50
Fem. Miss. Soc. of Jay, N. Y. per J. Permost, jr. by E. Lincoln,	6,41
Elijah Herrick, from Renselaerville Ass. N. Y. for Bur. Bible, per E. Lincoln,	17,25
Bap. Ch. Horton, N. S. for printing Bible, in Burmah, per A. Chaplin, by E. Lincoln,	11,17
Contributed at the last meeting of the Bap. Conv. of Mass. at Southbridge, per Rev. Jona. Going,	17,93
An aged Christian friend, for Bur. Miss. after reading Mr. Sutton's letter to Dr. Sharp: per J. R. Sharp,	10,00
Dea. James Loring, Treas. of Boston Bap. For. Miss. Soc. for Bur. Miss.—having been contributed by the Fem Bur. Miss. Soc. of the Bap. ch. and congregation of Boston under the pastoral care of Dr. Sharp, per Mrs. Clouston, Treas.	50,00
Friend Humphrey, Esq. of Albany, N. Y. for education of a Burman child to be called Bartholomew T. Welch,	25,00
Mrs. Betsey Sprague, Attleborough, Mass. for For. Miss. per Mr. A. Read,	25,00
Mrs. Lowe, (late Mrs. Leonard) for the education of an Indian boy, at Thomas Miss. Sta. named Abraham Faw,	30,
Mrs. Cornelius, for Bur. Miss.	10,
Bap. ch. in Alexandria, D. C. do.	2,
Per Rev. S. Cornelius,	42,00
Archibald Smith, jun. Esq. Treas. of the York Bap. For. Miss. Soc. Aux. &c. having been contributed as follows, viz.	
Female Society, Cornish,	4,75
Capt. Ralph Curtis,	8,00
Lucy Walker,	1,00
Lydia Wilson,	1,00
Dea. Jewitt, Cornish,	5,00
Soc. Buxton, A. Wilson,	5,00
Ivory Clark,	2,00
Rev. David James,	8,00
John L. Taylor,	2,00
Dea. John Taylor,	5,00

Jesiah W. Seaver, Esq.	5,00
Samuel Parks,	3,00
Noah Ricker, jr.	1,00
Pr. Soc. Cape Neddock, O. Barron,	12,00
Benev. Soc. Wells, do.	5,17
Mrs. Sally Taylor,	1,00
Rev. Joseph Ballard, Society, Great Hill, South Berwick,	5,00
per Rev. J. Gillpatrick,	7,00
Archibald Smith, jr.	8,00
Rev. Henry Smith,	6,00
Thomas Gile,	1,00
Henry Gile,	2,00
Noah Ricker,	1,00
Deminicus Ricker,	5,00
Mary Jane Ricker,	1,00
Rev. Willard Glover,	2,00
" Atherton Clark,	5,00
" P. L. Fogg and Soc. Shapleigh,	2,00
" C. Emertson and Soc. do.	5,00
Benjamin Isley,	1,00
Palmer Walker,	6,00
Moses Curtis,	5,00
Dea. Charles Swasey,	5,50
Sarah Swasey,	2,50
Friend to Missions,	1,00
Obed Walker,	2,00
Rev. Abner Flanders,	2,00
Ephraim Twombly,	2,00
Tristram Goodwin,	1,00
Rev. Zebedee Delano,	2,00
" John Seavy,	5,00
Contribution at the meeting of the Aux. Soc. Waterborough,	12,48
Female friend,	2,00
Per J. W. Seaver, Esq.	167,40
Lincoln & Edmands, being profits on 3d edition of Memoir of Mrs. Judson,	500,00
A poor man, in Boston, who resolved a few months since to lay by a small sum every week, from his earnings, to aid in printing Bur. Tes. by Mr. Knowles,	2,00
Alabama Bap. State Con. by Dea. T. Lea, Treas. for For. Miss.	150,00
Friend in S. Boston, for Bur. Tes.	1,00

HEMAN LINCOLN, Treas.

TO CORRESPONDENTS. Memoirs of Elder Ransom, and Dr. Staughton, are received, and a Review of Anderson's Observations on Greece.

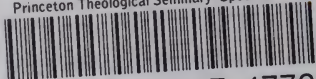


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